

Voices from the People.

THE SOUL.

Its Wonderful Capabilities.

Mr. Denton, of Wellesley, Mass., seems to doubt the existence of the wonderful capabilities which we possess. He writes: "I am not sure that it is fully alive, the soul goes forth and foresees what will happen to it, as fully set forth in the following from Chaucer, A. D. 1390:

Two friends, or brethren, with devout intent,
On some great pilgrimage, went to saint;

It is reported that, when the sun went down,
They just arrived by twilight at a town;

That day had been the bating of a bull;

"Twas at it feast, and every one so full,

That he that had not feasted, was bound;

And but he sorry he was to be bound."

And that so little it would hold but one,
Though till this hour they never lay alone,

So were they forced to part; and so bound,

Elizabet, the fairest, was forced to be bound;

At last he found a stall where oxen stood,

And that he rather chose than he abroad;

"Twas in a further yard without a door;

But, for his will, it entered into the door.

Elizabet who was the fairest, had no bound;

Was weary, and without a rocker slept;

Supine he snored; but in the dead of night;

He dreamt his friend appeared before his sights

With a ghastly aspect, and said, "I cry,

and I wail, and I mourn; on this night I die;

Aries, and help, before all help is done;

Or in the os's stall shall I be slain?"

Roused from his rest he wakened in a start,

Shivering with horror, and a shuddering heart;

At which he awoke, he sayeth;

"Twas a dream, and what are dreams but lies?

So thinking changed his side, and chose his eyes.

His dream returns; his friend appears again;

"The os's stall comes; new help, 'tis I am slain!"

"Twas but a vision still, and visions are but viles;

He dreamt the thinn; but now his friend appeared

Fals, naked, pierced with wounds, with blood be-

dded.

"Twas not well, awed?" said he; "relief is late,

The doot is done; yet relieveth my wile!

Tardy of judgment my heay eyes;

Awak, and with the dawning day arie;

Takes the western gale ready way;

With the eastern wind, and the morning day;

My corse is in a tunnel laid among;

The fifth and ordure englosed with dung;

That cart arrest and raise a common cry;

And then, his grieves, and last he drew

A pitous sigh, and took a long adieu.

The grieved friend arose by break of day,

And found the stall where lie his wile;

Then he the lamenting mothering wile;

Was aghast; that his wile was come before;

"Muttering he wile," said he, "by mornyng light,

And much complained of his ill rest by sight."

This rated suspicion in the Pilgrim's mind;

But he durst not say, for he durst not say;

And o'er to share his wile with robbers join'd.

His dream confirmed his thought; with troublous

look.

Straight to the wiles wile he took;

The wiles wile forfoile, and he found,

That carried confit forth, and drew the ground.

When the pifgram saw he stretched his thred,

And cried out wiler, with a yellin' sted;

My murdered fellow in this cart lies dead;

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can select a third to act as chairman.—Editor (*for Advertising*).

Dr. D. W. Stevens lectured in this city during the month of August with success, considering the season. He is an honest, forcible and logical speaker; and has made many new friends. At the close of his engagement he was tendered a reception at the residence of Geo. B. Nichols, Esq., No. 124 South Green street, which took place on the evening of the 27th ult., and proved a very enjoyable affair.

An article from Dr. Grimesee, and one entitled "Play of the Jesters," will appear next week.

Bliss Denies.

PHILADELPHIA, Aug. 23d, 1877.

MR. EDITOR: I send you all the papers containing a so-called exposé of myself and my wife, and I would like to beg of you for the good of the cause of Spiritualism not to concur yourself in an article that will you as well as to hear the other side of the question. I am sure Mr. Roberts may not be able to present that for which you fear, but what we shall be able to show is that there is a most dangerous conspiracy to crush Spiritualism in this part of the country. As a devoted Spiritualist I send you this warning.

Yours truly,

JAMES A. BLISS,

107 Ogden Street, Philadelphia.

We with pleasure give Mr. Bliss space to enter his views, and hope that the comments people can be made to answer the questions both on criminal and civil process and that is the only place where the truth of the matter can be determined, now that the accused denie the charges. If Mr. Bliss is innocent, his course is plain, his duty clear; he will at once institute legal proceedings and call in the best person to the matter at the earliest moment. If he can prove himself and family and can prove himself to the Times, his fortune is made. Money will flow into his coffers from the people like rain. If he is innocent he should weep for joy at the great opportunity now offered him to record a record and a fortune.

Whether innocent or guilty the fact is of no moment to Spiritualism in its scientific aspect, but the case of plain old guilty or to be tried and that the world does not care either and cabinet as told by the Times is only a supposition case, still the lessons taught by the affair are unchanged. All can see that, even if not true in this case such a scheme is impracticable and to most people would appear to be fair and above suspicion could be carried on indefinitely. In regard to criminal process, I am told that when the Bliss family shall have received a certificate of good character from a jury of their own fellow citizens of their own selection, and such finding has received the approval of the court, we shall try to be the first to do them honor. Our columns will be open to spread the news broad-cast and our pocket to aid in paying the costs of the proceedings.

Coonradine First Page.

world from place to place; from household to household—wherever welcomed—and teach of that life which I believed to be the highest.

I believe now that I abridged my existence on earth somewhat. I tried to develop it in the best way possible, but I am sure who would appreciate my thoughts. I believe now that I was not thoughtful enough in trying to reach humanity with it; I now regret that I did not wait, until the thin film of scholarship that enveloped me, and throw a flood of light into every heart and home. Will you follow me now—I shall not be far from the seat of learning? I find that the learned of such an existence only in their own opinion. There are no least.

Will you in your earnest pursuits, strive to find that spirit home to which all are tending, and the development of thought in your own souls. Your dissembled friends will be far from desiring their presence. I find myself in company face to face with spirit, intelligences—people who have lived, died upon earth—they come as messengers—are all until—wait as I might wait, for the courtesy of the guides of this medium, for opportunity to communicate to you.

On the other hand, immortals who are numbered as the stars above your heads who are near you mingling their lives with yours, I speak these words of testimony. Stretch forth your spirit hands, and they are there; open your eyes or mind, and they are there. Let your perceptions invite them, and they are near you. Close the door of life to you from their presence. Think to your kindred, your friends, hold communion with them. Could your lives be transformed to-day, you would no longer sit in silence by the grave of loved ones and years to know of the beyond to which they have gone. To know that your friends are recognized by your side, it is more noble, and elevates the standard of thought, until, instead of mad ambition actuating you, you abide in that upper air that constitutes spirit existence; perhaps some comprehension of its meaning, even in the over-crowded city, where darkness, and noise, and confusion and clouds of smoke prevail—comprise the same with the friends you are numbered with. The home, the place of early recollections, of a sister's voice, a mother's loving care and a father's benediction; now the spiritual life which you can lead here, and which Spiritualism will bring to you, is of greater contrast to your present life than the smoke city to the glad freedom and wealth of nature, and the love and perfection of life

without end. That this benediction may be yours, I trust, and that the spirit world will give you a glimpse of those immortal bodies in spirit-life, that are striving constantly to enforce some thought of higher existence upon men, is my prayer.

My first message is the testimony of life beyond death, the active presence of spirits in your midst, and ministering care of your own loved friends, the Spirit-world that is all about you here, and myself, who am not dead, but live, and, every power, and faculty quickened by the wonderful baptism that men call death.

Philadelphia Department.

BY HENRY V. CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 614 State St., Philadelphia.

Closing Address.

By mutual consent, arrangement has been made to discontinue the Philadelphia department in this paper. More than twenty-five years ago I entered upon the investigation of modern Spiritualism and was soon convinced that it was based upon a fundamental truth, and that, notwithstanding all my experiences have confirmed this.

Eight years ago last May, I commenced a department in this JOURNAL, and since that time have had regular communication with the readers. Having left the responsibility of the position, I have always sought to give the best thoughts which the angel-world has given me; and if I have been able to minister to the memory of many a thirty-odd, my object has been attained. My light has been held up the bright which has been shining so beautifully from the Summerland over the hill-tops of earth, and to call upon all to come up higher, knowing that as our conditions are, so shall be our power to receive the grand truths which are in store for us. While such a spirit of self-sacrifice is used, and is most commendable, the demands of some, which reach the lower-consciousness and lead us to a closer walk with God, in which we shall be able to help our fellow men, should be the most attractive.

There are those who have become acquainted with me through this department, who are friends on the other shores.

One of the thousands of people I have numbered have been strangers as to the outward, but if I have been able to touch chords in their souls that have vibrated to higher and better aspirations, then we have claims upon each other, for this bond of union will go with us to the Fatherland, toward which we are all hastening.

I am glad to know that the JOURNAL is in the hands of one who is in earnest in spreading the gospel of Spiritualism over the world. By request of Colonel Bundy, I expect to write for it when anything of interest occurs; I am also requested to continue as agent for receiving subscriptions and advertisements heretofore.

I shall be glad to know that all my friends continue their subscriptions, and that many others will join them. The cause of Spiritualism grows more and more the importance of sustaining their well established and reliable papers, that we may not only know how the cause is progressing, but that others may be interested and enlightened theron.

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Spiritualist Convention.

The annual convention of the Iowa State Association of Spiritualists will be held in Des Moines, Iowa, Sept. 10th and 11th, 1877. The meetings will be held in the Grand Auditorium, Courtney and Andrews, as per their arrangement. All are invited.

J. W. WILSON, Pres.

The Spiritualists of Central Iowa will hold a day camp meeting at New Iowa, Coon Rapids, Aug. 10th and 11th, 1877.

Michigan Groce Meetings.

At New Haven, Mich., Aug. 10th and 11th, 1877.

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IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETT COLEMAN.

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CONTINUED.

Contract with these fanciful theories the solid, substantial, common-sense realities of soul-existence given us from the spirit-world by wise and lofty seers and mediums—

"The interior, deductive Philosophy teaches that the spirit, as an entity, begins to exist here. 'The germ of the immortal nature is spiritual; and is detached from the mortal nature, as the human soul is within twelve weeks of birth.' 'The imperious spirit of the infinite cannot be detached and embodied unless the soul (spirit body) pre-exists, and serves both as a magnet and a matrix; hence it follows that there must be and is a period in the fetal formation and development when the golden spirit enters upon the soul individual existence.'—*The Theologian*, by A. J. Davis, page 288, 1872.

"The human being is only pre-existent in the sense that it is derived from Nature; being always existent therefrom as an essence, to be developed into a perfect unfoldment of individuality. It derives its individuality, its individualized existence with its being in the flesh; and from the first state passes onward and upward, to attain to the ultimate of its existence."—*The pre-existent atoms of Divine Life*, are no entity until they are embodied in a material body set on the earth. "The atoms of Divine Life, or Divine Essence, when it is incorporated into a human embryo, is spirit, is life, and is part of the interior life of nature, and is of every quality of essence which composes intelligence; and it becomes organic intelligence, by being proportioned to the germinal brain."—"Pre-existence, in the sense in which it is understood, is not to be understood as meaning that the physical form of man can return to its germinal and embryonic state, and be re-born into physical life."—*God the Father*, by Mrs. M. M. King, pp. 21, 28, 28.

ANTI-DARWINIAN EVOLUTIONISTS.

We are told that some of the most zealous opponents of Darwinism are among the strongest supporters of evolution. I should like to have these anti-Darwinian evolutionists pointed out. I know, however, that there are some who, in their desire to prove that the theory of species—that fail to accept natural selection as the means of that derivation; but, according to Peebles, all such are *Darwinians*, as, in his philosophical system, all species of or racial derivation are Darwinians. To demonstrate the evolution of the species of man, however, I will quote from the following definition of that term given by Professor Huxley in his course of lectures on evolution in New York last September:—"If the doctrine of evolution be true, it follows that animals and plants, however diverse they may be, however diverse the different groups of animals and plants, must all be connected together by gradational forms, so that from the highest animal, whatever that may be, down to the lowest speck of gelatinous matter in which life manifests itself, there must be, or have been, a series of gradations which pass from one end of the series to the other. Undoubtedly this is the true definition of the term 'evolution' of evolution." We are here told that the doctrine of evolution necessarily involves the gradational descent of all forms of life, from the ova, from the highest, to the lowest, in every stage of being. How then can that be designated evolution, which denies postulating this gradational principle? As to the true signification of the term evolution, which shall we follow, Huxley or Peebles?

SCIENCE OF SPIRITUALISM.

Brother Peebles declares his evolutionary (?) theory to be the language of the "spiritual science." Pray, what is this spiritual science? Dr. Peebles has sarcastically asked, "What is the spiritual science? What are the sciences of Darwinism, where are the teachers of this science, and where its colleges and universities?" In rejoinder, I would respectfully inquire of Bro. Peebles, What is this spiritual science, where are its teachers, and where its colleges and universities? The only teacher of this science that I am aware of is Professor Peebles, and for its colleges and universities, they exist but in his overheating brain.

WHEN DID MONKEYS BECOME MEN?

Mr. Peebles says Mr. Tuttle, during what geological period did the monkeys and apes of Asia cease to be such, becoming, or their offspring becoming, rational men, endowed with immortal souls? I would suggest that, if ever worthy brother really desires to be informed on this subject, he should consult the anti-Darwinist, Alfred Russel Wallace, one of the original teachers of the animal derivation of man, who declared a few months ago, that such derivation is now an established fact, disputed by none capable of judging the evidence. Mr. Wallace, however, and, indeed, myself, Mr. Peebles, in his recent writing, that it was during the Tertiary era that man first emerged from the animal world.

ILL EFFECTS OF THEOLOGICAL TRAINING.

Mr. Peebles, in defense of a clerical education, inquires, If the early theological training of Bacon and Newton seriously injured them. In reply, I would state, that, however Newton may have derived benefit from his works upon Daniel and upon Assyria, which writings are a tissue of absurdities throughout, utterly unworthy of the great philosopher, and a forcible demonstration of the pernicious results of the "theological virus" imparted to his mind in youth; while in the case of Bacon, his dependence upon the "scriptural" and logical, his moral character was decribile, it is evident, that if his theological training in any manner moulded the character of this "wise, bright, meekest, of mankind," it must have been for the worse, certainly not for the better.

PROFESSOR E. H. LANKESTER.

The readers of Mr. Peebles' article in reply to Mr. Tuttle in the RELIGIO-PHILOSOPHICAL JOURNAL of last month, 1877, could hardly have expected that the man in whom the name of Prof. E. H. Lankester was thereto paraded as a "prominent Darwinian." This appears to the ad copiamdum vulgo, this catering to the passions and prejudices of the unthinking masses—found as well among Spiritualists as in all other classes of people, who, when taught in any theme or phase of thought, certain reflects little credit upon the writer. The incessant iteration of Lankester's name when speaking of Darwinians or Darwinism, was entirely wanting in pith or point as an argument; rather argueing that it was none, but an effort to open the eyes of the intelligent of human nature, of whom none of us are totally devoid.

Prof. Lankester was heralded as one of the highest authorities in Darwinism—the most brazen-faced Darwinian in London. I say fully both these statements. Lankester is not one of the chief authorities on Dar-

winism; indeed, I venture to say, that very few, if any, of the readers of the JOURNAL had ever heard of Lankester prior to his recent appearance in London, or of him, either then or before, knew him to be a Darwinian. What has he ever written upon Darwinism constituting him an authority theron? I know he revised the translation of Haeckel's great work on evolution from the German, and, upon the strength of that, he has been denominated a Darwinian author, and the most brazen-faced Darwinian in London!

Mr. Peebles charges Tuttle with impeaching several of the greatest authorities in Darwinism—Darwin, Haeckel, and Lankester; and, to substantiate his position, he quotes from Darwin, Haeckel, and, but not from Lankester—for an excellent and abundant precedent reasons: failure to find anything to quote. Had he mentioned Wallace in lieu of Lankester, it would have been to the purpose, as Wallace is one of the greatest authorities in Darwinism, and extricates from the difficulty to which he is quoted by Peebles.

What work of special import has Lankester ever produced on Darwinism? If he has published several

works upon microscopy and other branches of physical science, well, I know not, none of Darwinism. Should he have produced any work which was very important, it is of minor importance. But supposing he was as eminent a Darwinian as Wallace, in what manner would that affect the validity or truth of Darwinism? Because he, being a Materialist, filled with the "pre-arranged" idea, that the soul is a mere idea, Peebles was all a fraud, and mediumistic imposture upon the public, undeterred to what he do not honestly believed to be a nuisance and an imposition, does that, in any manner, invalidate the truth of a scientific thesis held by him? Lankester was prejudiced against Spiritualism, and his conduct is unjustifyable from our point of view. He is a Materialist. Should he not let their prejudices run away with them, any more than Lankester should have done with his so to do; which, unfortunately, he did. Justice—equal justice—must be done to all, Spiritualists, Materialists, and anti-Darwinians.

It is a matter of record that Prof. Lankester advocates the theory of evolution. The Late Dr. Huxley, however, has become a Lankester advocate.

Is it not a naturalism of some distinction in London: is it his works upon natural history and microscopy farce, because he acts unfairly to Spiritualism? Huxley, Tyndall, and Spencer all speak slightly of Spiritualism. Not having made it a study, however, he has not been able to do justice to that topic upon which they have studied for years. Lankester has probably devoted some attention to Darwinism, having revised the translation of Haeckel's recently published work; hence he is well informed upon that subject; but concerning Lankester he has nothing to say. He has done nothing to do with his investigation. The passing, therefore, of Lankester's name as the most brazen-faced Darwinian in London, is entirely beside the question; and the non-applicability of the term "brazen-faced," all can see from the formality, as he is not at all prominent in his advocacy of evolution. As he is not prominent in his advocacy of evolution, he is not prominent in his advocacy of Darwinism, nor in any of the other eminent Darwinians therein residing of whom I shall speak in Part II. Let us hear no more than of Lankester on Darwinism!

SOURCES OF MR. PEEBLES' KNOWLEDGE CONCERNING THE EVOLUTION OF THE SPirit.—"THE BELOVED JOHN."

Mr. Peebles has told us that Darwin, Haeckel, and all other Darwinians (including of course Wallace) are wholly in error as regards the evolution of species and man, while he is right in his view of the evolution of spirit. The query naturally presents itself, whence did he derive his *extraordinary* knowledge; whence, I say, that he is possessed of more information than the "banded scientific world," inasmuch as he proclaims a theory which is entirely unknown to science and which has never before been heard of. Do you then, dear friends, what good Spiritualism does? Were it not for this blessed truth, the best gift of God, man would not have been created, and during his failing, would earth-life be, to most of God's creatures?

Do you then in earth-life who have seen the cup of woes, taste of it rudely dashed, from them, what does this earth-life give of enjoyment? They go through it with a heavy heart, and, when they have seen the face they loved above all others, has passed from their sight forever; and, morning, noon and night these sad creatures are compelled to repeat the same, to assure them that Spiritualism is true, and life to them wears another face; then they know that when this shore of life is over, that dear face will be with them. They are now, however, in a position to attain a higher knowledge to be attained in a higher plane? Do we not learn from Spiritualism then that man may attain to a knowledge of the secret of the universe, even while they remain pilgrims of earth the dear ones is watching over them; that in the still hours of night, when the world is asleep, the spirit of the dead, in their vigil keeps a tender care over them. Do you say, What good do Spiritualists do? What better key to the mystery of life do they give us? Do we not by its light, that the earth you are on, was created that man might be clothed in physical form; that through this physical form he might attain to a knowledge of a higher knowledge to be attained in a higher plane? Do we not learn from Spiritualism then that man may attain to a knowledge of the secret of the universe, even while they remain pilgrims of earth the dear ones is watching over them; that in the still hours of night, when the world is asleep, the spirit of the dead, in their vigil keeps a tender care over them.

You do say, What good do Spiritualists do? Then you do say, What good do Spiritualists do?

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AN IMPORTANT QUESTION.

Answered by the Controlling Influence.
Mrs. CORA L. V. BICKNELL.

Revised for the Boston Philosophical Journal.

Question.—The image of a living person often depicted before the mind's eye, and frequently this projection is continuous and without mental effort, is a common phenomenon among us. What is the scientific explanation?

Answer.—The most of you are well aware that in Scotland—indeed all through Southwestern Europe, this belief prevails—i.e., the power of the mind to call up and maintain an exact image of a living person many miles from where the body is, clothed, often, in the usual parts of the absent friend.

The solution of this phenomena is not so difficult to express as the scientific world would have us believe; science not possessing any solution, ignores the fact, which is very convenient, since facts prove the explanation to be true, which science has not explained; namely, spirit in all facts in this universe not explained by science, can not therefore be ignored.

The projection of the double, or what is in reality the spiritual appearance of a living human being, is of frequent occurrence. Those who witness the double, are or may be, regarded as clairvoyants. The power of clairvoyance, being sometimes involuntary and unconscious.

Clairvoyance is involuntary in its actions, but not unconsciously exercised. Many clairvoyants do not understand the sights they see; while in modern times clairvoyance has been frequently developed through mesmerism and spirit control. Clairvoyance of the sight-sphere, or clairvoyance, is a portion of clairvoyance, being sometimes involuntary and unconscious.

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of space, it mitigates the pain of separation. As the universe becomes more and more perfect, and as communion with Spirit-life alleviates the pain of physical suffering, so this consciousness of the possible presence of absent friends in the hour of communion of thought, will make this absence more endurable. Prove to your self that space lies beyond the horizon of time and space, and that your existence when really unfolded lies in the region of spirit presence and communion; and the pleasures of life are enhanced in a ten-fold degree thereby. This power may be cultivated by intently thinking of absent friends. At the time of thinking of them, you will have a tremor of the body, a sense of physical reaching them, and even if they don't see you, nor understand what you are trying to do, you will to a certain extent disturb them.

If aware of this subtle law, much of your uneasiness, which is sometimes, of course, the result of physical debility, may be traced to an absent friend who is suffering; or to a friend who is absent, or to a friend who is sick. You will be able to feel, without any apparent cause, that there has been a depression—all of which, if you had the key, could easily solve. So you must remember that humanity is like one vast warp—when over one portion is sweeping the sound of sorrow, every other portion in sympathy with the same will be affected thereby. By the practice of this law, you will be enabled to overcome your physical infirmities.

The power of clairvoyance is not, however, possessed by all; and the northern part of Europe, as well as Scotland, was supposed to be a gift of the spirit and was so cultivated that it constituted a hereditary and traditional power among those people; and frequently, those possessed of this gift were sought for, as their advice was believed to be superior; among many of the nobility, who when under the control of their spirit guardians, are absent from their bodies and are seen by persons possessing clairvoyant power. Bear in mind this explanation of that class of phenomena known as double or second sight of ancient times, is through modern Spiritualism, but instead of the emanations being now seen, Spiritualism is the cause of the condition (i.e. evolution) of the spirit. If a person thinks of you intently, if clairvoyant, you will be able to see him, and to see him beside you, since time and space offer no obstruction to the spirit. Of course there must be a singular communion and sympathy between the same persons, who even if separated by a long distance, are aware of similar thoughts and an exchange of corresponding feelings, both thinking the same thing at the same time. The most all absorbing part of the power of his clairvoyance shot on the battle field. Her soul in a sympathetic manner is projected to the scene of the battle, so as to be by the side of him. The person seeing the double is fortunately possessed of other perception than clairvoyant powers.

It is frequently the case that when once separated, the spirit so manifests its power, that friends at a distance will see or feel them; or it occurs when the physical condition or expression of the clairvoyant is such that spirit impression can be made, but in nearly all instances of apparitions which show their appearance, whether it is caused by unusual occurrence, or by a spirit passing with the friend, whose double is seen, or the departure of the spirit from the body.

Lake Pleasant Camp-Meeting—Remarkable Testimony of J. F. Baxter.

EDITOR JOURNAL:—On Saturday, August 21st, in the afternoon, I reached the beautiful Lake Pleasant, N. Y., for the first time. The Native State fitted it for me.

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was not in my mind?" Baxter then said very earnestly. "The name is Richard Ginzler; do you know him?" and I told the people that I did know him. Ginzler presented himself as a man of great weight of character and high integrity. In Ann Arbor, where he was very well known, he was a man of great weight of character and high integrity. In Ann Arbor, where he was very well known, he was a man of great weight of character and high integrity.

Do you know George Howard? Do you remember him? He was a man of great weight of character and high integrity. In Ann Arbor, where he was very well known, he was a man of great weight of character and high integrity.

He turned to the audience and said: "I have a group of thirty or forty girls in white, red, and blue, who are in the band. Just back of these are bushes set up, and they run there and find in them a girl, who starts to sing, 'I'm not, tough me not.'

He turned to the audience and said: "I'm not, tough me not, tough me not."

They are on the sills of immortal. Fierce hell of hell alone, And the angels of death alone, Will make us blush with shame.

Not the part and righteous only. Did our 'Elder Brother' call? But the poor, the weak, the lonely—His love embraced them all.

Let me follow his example. Come if you like, ye saints of yeast.

Love is the light of reason, the fullness of law, the law of love. While we're here, working and finding, Fights every where none daw.

Oh lone and weary mortals, Everything for the gods, for the angels, for the saints, for the martyrs. The angel, love, had stoo;

Hear her gently pleading with you, See ye her shining face; Hear her sweetly singing to you, And her voice like a dove.

Oh rise and bid her enter; She is the heavenly guest, Of every good the centre, And she alone can give us rest.

God's fires are eternal flames; Our souls are in realms superlative. Will see with clearer eye.

Oh, what fates will be riven, When all can walk toward heaven, In love's appointed way!

Not shocked by opinions, Not stoned by gold or coarse, But by the pure, the pious, How beautiful men's deeds!

When no right of one impinges, On what another claims, That is the love that now but fringes the test of life.

But I not yet for ages Will the world be purified, For love makes her slow stages, And love must be critical.

Let us go to that place now, To the place where you come, And, blessing each one neighbor, We'll light love's lamp at home;

Whence, shining through the windows, We'll see the world's bright day, It may chase the deep'ning shadows, From some weary traveler's way.

For love is all that's needful, For love is all that's needful, If its fruits were to breed, Human hearts would bloom like flowers.

U. R. STEPHENS, 9, Aug. 15, 77.

"Denton and Sawyer,"

THE HIGHEST LAW.

BY BELLE BURKE.

"Love ye one another."

SAINT JOHN THE BAPTIST.

"Love ye the Nazarene,

Whom ye call master of us all."

"Love ye all men."

"Love ye one another."

"Love ye a just and command-

ing God."

FIRST DOSE.

ON A BOSTON POLICE OFFICER.

BOSTON, Nov. 15, 1877.

H. H. BREWER:

"Dear Sir—In the spring of 1868 I was stricken down with fever which had a long and tedious course.

"I was then sent to the Boston Dispensary, where I received the best medical treatment I could obtain.

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